745 The procession had formed at the house of the deceased. It appeared around the corner of the church led by a large group of women, all in black, one carrying a circular arrangement of flowers and candles on her head. The women were followed by the men, and entirely well over a hundred and fifty were present. One person said later that he thought "the whole village" was there. The effort expended on the part of many to come from far away attests to the strength of this secondary rite of passage in drawing the community together.

The church was filled inside. The flowers were placed on the bottom in the middle of the church, and the priest prayed for about five minutes. Then was all. The whole crowd left the church again. There was no sermon singing of the hall afterward, as is ordinarily done after a regular service.

As at the funeral, the chief male mourners lined up outside to receive condolences, while the women mourners, swathed in black, withdrew by themselves. The minimal lineage of the deceased happened to consist only of his own immediate family and that of his first cousin. The mourners consisted of the first cousin, who had automatically become the guardian of the children, the brother of the deceased's wife, and the heads of households of the two minimal lineages most closely connected, genealogically, to that of the deceased.

After this, everyone repaired to the house of the deceased where coffee was served and there was quiet, general, conversation.

745 624 The unifying effect of the primary and secondary funerals should be clear from these accounts. The fact that this effect extends outside the village to include the immediate district, which in the case of Mungil is very clearly defined, is also significant. Here we might note an additional event which took place during the period of study. When a young man, an only son, died in one of the other villages of al-Qurei during the winter, a large number of women residents of Mungil were among those who attended his funeral. Chbeish (1959, p. 90) says that even in districts where there is considerable mixture of religions (within al-Qurei) funerals serve to bring together people of different religions in an event of common concern, thus somewhat easing interreligious tensions.

[624] Young and old alike, the Mungilite were unanimous in declaring that everyone was obligated to attend funerals, regardless of any difficulties which might be involved. Witness the following statement by a young adult: "When someone dies in the village, all of us must go. If a man goes only for the funeral, still it may mean great inconvenience for him. But he goes—we go—everyone goes—because we must. I do not know why we do this, but we do it just the same."

ECCLESIASTICAL RITUALS

PRAYERS AND THE USE OF MOSQUES

● 748 In the area of ritual behavior which is of a private, personal nature, it is clear that there is considerable individual and family variation of practice in the village

[illegible] [illegible] [illegible] [

[illegible] Gregory to health but do definitely take a lot of chance and accident out of the problem of the generation and cure of disease.

It seems impossible to conclude that the wide variation in beliefs concerning the distant exponents a decline in the use of them which has been brought about by the widespread acceptance of modern medicine. Certainly there is evidence of decline in the statement that only recently were annual processions to each of the shrines, on the saints' days, discontinued. In this general connection, it should be mentioned that no use was observed wearing or using amulets or religious symbols (contrast Dalman, 1910, pp. 160–66).

CHURCH SERVICES

The There is still once a week, on Sunday mornings. The church is also open every Saturday evening for prayers. Otherwise, the building is ordinarily closed and locked. Speaking generally, Rhea (1910, p. 39) says that in Syrian Greek Orthodox Churches daily mass is very rare. He also says that although ancient Greek is the official language of the church, the native language of each particular region is the one usually used in the service (*ibid.*, p. 101). Zeidan (1935, p. 108) states this to be true of the Orthodox Church as a whole. In Mosul, according to appearances, the liturgy is in Arabic, with the exception of a few special phrases. According to Rhea, the liturgy is:

> ... teeming with passages of profound spirituality clothed in language noble and poetic. Large parts of the services are rendered in extra liturgical chants. The service books of the Greek Church are in fourteen quarto volumes. They would appear to cover every possible occasion. There are, for example, prayers to be used by the priest when a crown sheet is laid, when a thanksgiving is instituted, when a child is dug, when a well is polluted, when insects must be exorcised from the vines, when devils must be exorcised, when silk worms are being cultivated, when a sick cow resists sleep, when one has been harmed by the evil eye. (*Ibid.*, p. 104.)

[illegible] None of these was outside the church building was observed in the village.

Zeidan says that the Orthodox Church is more like Protestantism than Roman Catholicism in the following points: (1) extensive use of the Scriptures, (2) Communion, (3) the moral and personal effect of the Sacraments (*ibid.*, pp. 110–11). He could well have added to this list the participation of laymen in the service. There is no congregational singing, but solo chants by laymen are a conspicuous element.

The priest performs all church only as an instrument of God, and, significantly, never uses the first person singular. For example, he says "we exalt" or "we baptize" not "I baptize or exalt me". (Zeidan, 1935, pp. 87–88.)

Zeidan says that there is in general a feeling in the Church that when Christians meet have not fallen from Grace. "The broad-minded attitude and practice," he concludes, "explains [its] wide attitude toward other churches and their ways